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word by *judico* (cf. Deut. 33:8). But to explain the *Baal* it is more probable that it represents ירבעל. Aquila, again, may also represent אַר as a derivative of רִיב, though it is ungrammatical. This would agree with Theodotion, who represents בית ארבעל by דכמנא (Syro-Hex., Field), thus reading אַרִיב, and leaving out אַל, which agrees with Targum בְּכִמְנָא. (d) Syriac translates: אִיךְ בִּזְחָא דְשִׁלְמָא מִן בֵּית אַל.

4. From all this it would appear that the ש of שלמן is an error for צ and that a מ fell out as dittograph, e. g., צָלָם מִן, and a quiescent fell out after אַרִיב, e. g., אַרְבַּעַל. We should then translate: "like the spoil of the idol from the house of Arba'il," referring to the robbery, by the Danites, of the four different deities. For in Judg., chaps. 17, 18, it is implied that there were four different objects of worship; and even in 18:18, 20, where the Massoretic text is inconsistent, the LXX., A and B, represent four: אִפְדֵּי וְתַרְפִּים וְפָסֶל וּמִסְכָּה. The word מִלְחָמָה would refer to the Danites who were equipped for war with Laish and אִם עַל בְּנֵי רַשָּׁה to the desolate and destitute condition in which Micah, his brothers, and their mother were left; to whom the idols must have been the only source of income from those who came to worship them. That the loss was ruinous is implied in 18:24: וּמִדֵּלֵי עוֹד. N. HERZ.

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#### DOGMATIC INFLUENCES IN OUR VOCALIZATION.

It is well known that the vocalization and accentuation of the Old Testament texts often betray the dogmatic predispositions of the age in which the traditional reading and cantillation assumed their final and permanent form. The following is an instance. Starting out with the belief that the present Pentateuch is Mosaic, the *nakdānīm* occasionally introduce the singular *tōra* in the place of the older *tōrōt* in the plural. The plural is read by LXX. in Hosea 8:12 and Jer. 26:4; 32:23 (in the latter passage in agreement with the *ketīb*). In Deut. 33:10, where both MT. and LXX. have the singular, the *Siprē* ("two *tōrōt*, the written and the oral law") apparently read the plural. The plural will probably have been the original also in Jer. 44:10, 23.

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